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SYMBOLISM OF VINAYAGAMURTHY.

Sri Vinayagamurthi is one of the chief deities of worship (Upasanamurthis) among the Hindus. From the Himalayas to Cape Comorin, wherever we go in India, we meet with this deity, in Siva or Vishnu temples, on the roadsides, on the tank bunds, at the foot of trees, Banyan, Asvatha or Margosa. There is no village without the image of this deity, carved in stone or granite. Every ceremony should be begun by the Hindus with invocation and worship of this deity. Every author, in Sanskrit, Tamil, Malayalam, &c., used to begin his work with a stanza or two in praise of this deity, because he is the remover of all obstacles or evils that may stand in the way of our business. So universal and compulsory is the worship of this Deva, that when we cannot have the regular image of the deity, any improvised cone of sandal paste, saffron powder, or even cow-dung, is made to serve as the object of worship.

Various are the versions of His history. He is the Son of Siva and Parasakti. As one Purana says, Siva and Parasakti looked at their images in a mirror, and when the two images coincided with each other, this mighty Deva, Vinayagar, appeared

at the point of junction. There is also a *Upa Purana* about the exploits of this deity; which also recites how Upasakas—worshippers of this Deva, acquired psychic powers (*Siddhis*) and also attained *Mukti* or salvation.

Such a universally-worshipped Deva is described as having a peculiar form, half man and half beast—elephant's head and trunk placed upon a human body, with a big belly, and holding in His hands *chakram* (wheel or circle), *Sulam* (trident), *Sangam* (conch) and *Pasangusam* (goad), riding on a mouse with an army of ants, fond of eating *mothagams* (sweet cakes) and called by different names, Vinayagar, Ganapati, Vigneswara, &c. Let us see whether there is any esoteric meaning intended to be conveyed by this deity.

First, as regards the form—the trunk of the elephant serves as the face of the Deity and the body is human. Vinayagar is considered by our Maharishis as Pranava "AUM." This syllable "AUM" is indicative of Brahmam. Although there are many names of Gods, but AUM is regarded as the most appropriate of all names. In the first place Aum has several meanings. Secondly it is made of three parts, each of which conveys various meanings expressive of Brahmam. Thirdly it has been sung in all the Upanishads and Yogasastras. Fourthly, it is uttered before the commencement of the reading of the Veda Mantras. Fifthly it is eternal and unchangeable as Brahmam Himself since the component letters AUM of which it is composed are eternal; lastly because it is the soul of the Vedas. This one is the best support for a worshipper. There cannot be any better support than this. Those who realise the essence of one become great and attain Brahmam. Such being the case, we worship Vinayagar. Besides the syllable AUM is written alike in all Indian languages and has the same form. This letter resembles elephant's face with its proboscis. The sound of AUM and of an elephant are also alike. So His form of an elephant's face with human body illustrates His Pranava Srupa or form and the want of one tusk in His face makes it appear as the *Shuli* of Pranava.

Another explanation for this peculiar form is said to be this : "In our religious literature *Manas* (mind) is compared to the elephant's proboscis—in the peculiarity of *restlessness*. For *Manas* is restless, impetuous, strong and difficult to bend. It is as hard to curb as the wind. *Manas* is the separative principle in man, always moving from one object to another and making differences. The vehicle of *Manas* is the cerebro-spinal nervous system, in the human body. The greater the development of this nervous system, the greater is the manifestation of mental powers—intellect. High intellectual powers are generally associated with the large development of the head. The *Indo-Aryan* forms the first sub-race of the 5th root race. It is in him that the intellect—rather manas began to develop itself, to a great extent. The cerebro-spinal nervous system in man is in its shape like the elephant's head and trunk ; or it may be that the Rishis said in their inner vision the prototype, i. e., thought form, of the cerebro-spinal system in the form of the symbol of the deity. This became the chief characteristic of the race—as the development of the sympathetic nervous system was the peculiarity of the 4th race—the Atlantean. This characteristic became an object to be sought for, then an object of worship."

Secondly, *as regards His big belly* : His big belly illustrates that the whole universe is contained in it, so says the Sruti.

Thirdly, *as regards having a circle* (*chakram*) *in His hand* ; Just as a circle is contained only by one line, which has no beginning or end, so Vinayagar is *the only one* having no beginning or end. He surrounds the whole world just as a circle envelops the whole space within it.

Fourthly, *as regards His Sulam or trident* : A trident is an instrument having one ending at the bottom and three endigs at the top i.e., the one becomes three. His having this trident implies that He is the only one, that He is the cause of the Universe possessing the three gunas or qualities, Satva (goodness), Rajas (wickedness) and Thamas (ignorance), that from Him appeared the

trimurthis—Brahma, Visnu and Rudra, that He is the Pranava Srupam AUM and that He is the creator, the protector and the destroyer.

Fifthly, *His Sangam or Conch* : If we place the conch topside the other way, it will appear as *Aum*. If we blow the conch, it will have the same sound as that of pronouncing Aum. The one who knows that Vinayagar is Pranava Srupa can alone attain salvation. No sound can be made without this *Aum* sound.

Sixthly, *as regards Pasangusam* : Just as an elephant is curbed or ruled by goad, so the ignorant souls though bound by *pasa*—bond or impurity—are directed by His angusam and are made to enjoy happiness or misery according to their deeds or karma.

Seventhly, *His riding on a mouse with an army of ants* : It shows that He is the triflest of the trifles and the greatest of the great, that He pervades through all beings-low and high and that He is the lord of all creation and thus all beings live under His control.

Eighthly, He is fond of *mothagams* or sweet cakes, mothagam means *Ananda*. People eat sweet cakes &c., during the time of merriment. So this is a sign of mirth and gladness. This illustrates that Ganesha is *A*nanda—mirth and hence bliss and that He gives bliss to all the beings in the universe.

Thus we see from the above that great truths lie hidden in these symbols Let us next enquire into the meaning of His several names.

Vinayagar means one without a master. He is the efficient cause of all.

Ganapathi is the *pathi* or God of *Ganas* i. e., all beings. He is the protector of all beings. *A*nother explanation is : " Ganapati is the *Pathi* i.e. lord of Ganas i e. names and forms. It is by *Manas* (mind) that names and forms (*Nama Rupa Prapancham* i.e., the world of names and forms) are produced. In the location

of the several *chakras* or whorls in the human constitution, Ganapathy is placed at the lower end of the cerebro-spinal nervous system—called the *muladhara*. The force or energy or life of the cerebro-spinal nervous system is focussed there, control of this centre, or conquest of this centre as it is called; enables one to go to the highest state of bliss; i.e., if manas be conquered, you attain the *summum bonum* of life. It may be here noted that the flag-staff called *Dwajasthamba* in a Hindu temple (which itself is only a huge symbology of the Microcosm and Macrocosm) represents the spinal column. The three-colored yarn (red, white and black) wound round the flag-staff, especially during the Mahotsavam—the big festival—represents the *three-fold vital* air of *Kundalini sakti* which are made to rise through the hollow of the special cord by yogic process. *At* the foot of the flag-staff, you have the image of Gaṇapathy marked."

Vigneswarar : (Vignanam Eswara) means one who removes or conquers all obstacles in the way of good and one who puts obstacles in the way of bad deeds. That is why we first insert Pillayar shuli whenever we begin to write or invoke the blessings of this Deva whenever we begin any work or ceremony. By worshipping this deity and getting his grace, we are enabled to obtain our wishes. His subtle form is *Pranava*. We must practise *Pranava Upasana*. *Pranava* is the life potential of the manifested and manifesting Universe. What it is and what it signifies is explained in the Mandukya Upanishad. By this *Upasanai* or worship we transcend the form side of nature—we transcend the three lokas, *Bhu*, *Bhuvar* and *Swarga*. If we succeed in this, we become the lord of our mind (manas)—whatever we think, whatever we wish, every *Sankalpa*, every thought or every desire, becomes transmuted into action, reality on the physical plane.

The image of the deity is frequently found at the foot of the *asvatha* tree along with the serpent symbol. The *Aswatha* tree represents the stream of *Samsara*. The deity is the fountain, the source of the form side of nature. The serpent represents the serpentine *Kundalini*.

We also find in some of our temples an image of this deity with a vessel at the folded end of the trunk and a beautiful damsel by his side, sometimes on the lap of the deity. The vessel indicates the *Amrita kalasa*— pot of immortality ; the beautiful female by the side is an aspect of shakti, i.e., Kundalini shakti which is located near the *Muladara Chakra* in the human body. The pot of immortality is the bundle of interminable potentialities of names and forms which form the *bijam* or seed of the manifested and manifesting worlds.

Let us now consider the necessity of this worship of this deity on all occasions. The Hindus knew the power of *Manas* or thought. What we think, so we become—says the Chandogya Upanishad. Therefore every ceremony should be first commenced with a *Sankalpa*, i.e., with will to do a thing in a particular manner for a particular object in view. This is preceded by *Pranayama* or restraint of breath. The object of *Pranayama* is to still the restless mind and to bring it to quietude. The view of the Raja Yogis is, " Where mind is, there *Prana* or breath is." Conversely it is held by Hatha Yogis, " Where the *prana* or breath is, there the mind is." Therefore it is enjoined on the worshipper on the physical plane that he should restrain the *pranic* current and thereby still or calm down the agitations of the mind. Yoga is *Chitta Virthi nirodham*, i. e., yoga is inhibition of the agitations of *Chitta-manas*. When this is attained, i.e., when *manas* attains calmness, its power is at its height and hence its *sankalpas*, i.e., wishes, become easy of realisation. When our mind is reduced to quietude, then if we invoke the devas for any help or for any object to be gained, you promptly succeed. When the mind is subjugated by *Pranayama* or restraint of breath, the favor of the deity presiding over mind is said to be assured. Ganapathy is therefore the deity to be worshipped on all occasions.

We pray to Vinayagar—the Allmighty Lord—the remover of obstacles in the way of our work, the pati of all souls—and invoke His blessings upon our brethren for peace and harmony among them.

J. M. D.

RELIGIONS.

(*Continued from page 32 Vol. IX.*)

We will here consider about the religions which do not belong to either of those two principal families—*Aryan* and *Semitic.*

III. *African Religions.*

The first among the African Religions is the *Egyptian Religion.* It is neither semitic and theocratic nor Aryan and theanthropic. It has many elements that belong to the former. It is generally supposed that the Egyptain race sprang from Asiatic settlers and conqurors, who long before the dawn of history invaded the country, subjugated the dark-coloured inhabitants, and mixed with them, and that it is to these foreigners that the more elevated elements in the Egyptian Religion are due.

All we can say about the cther original religions of the dark continent is that they resemble one another in many respects. There are to be found a great many magical rites and animistic customs closely resembling in the Egyptian and other religions of the African continent. We may distinguish four principal groups :

(1) The *Cushite,* inhabiting the north-eastern coast region south of Egypt ; not much information can be had of them now.

(2) The *Nigritian* proper, including all the negro tribes of inner Africa and the West Coasts ; the prominent characteristic of their religion is their unlimited fetichism, combined as usual with tree worship, animal worship, especially that of serpents, with a strong belief in sorcery and with the most abject superstitions, which even Islam and Christianity are not able to overcome. They have got a theistic tendency and believe in some supreme God. But the most widely-spread worship among Negroes is that of the moon, combined with a great veneration for the cow.

(3) The *Bantu* or *Kaffrarian* (Kafir) ; among them fetichism is not so exuberant. Their religion is rather a religion of spirits. The spirits they worship, are conjured up by a caste of sorcerors and Magicians, and are all subordinate to a ruling spirit regarded

as the ancestor of the race. They agree in many respects with those of the Negroes, but differ from them in others, especially in their fetichism.

(4) The *Khoi-khoin* or *Hottentots* living in and near the Cape Colony. They also have a Supreme deity, called Tsui or Tsuni-koal, which is, like the highest God of the Bantu, the ancester of the race and the chief of souls and spirits. The great difference between the religions of the Hottentots and the other Nigritians is the total absense of animal worship and of fetichism by which it is characterised.

IV. Mongolian and Ural Altai family of Religions.

Under this come not only the Chinese, with their nearest relatives the Japanese and Coreans,—all Ural Altaic or Turanian nations—but also the whole Malay race, including the Polynesians and Micronesians, and even the aboriginal Americans, from the Eskimo to the Patagonians and Fuegians. There is indeed some similarity in the religions customs of the Americans and of the socalled Turanians; and even in the Polynesian religions some points of contact with those of the former might be discovered. Prof. Max Muller tries to show that the religions of all these groups of nations (this Mangolian race) are also bound together by a close relationship, because not only their character is fundamentally the same, but even the same name of the highest God is met with among most of them. Even apart from this argument, we cannot deny the fact that not only in the Ural-Altaic and Japanese but also in the highly developed Chinese religions the relation between the divine powers and man is purely patriarchal. Just as the chief of the horde—nay, even the son of heaven, the Chinese Emperor—is regarded as the father of all his subjects, whom they are bound to obey, so are the gods to their worshippers. The only difference is that the Chinese heaven-god Tien is an Emperor like his earthly representative, ruling over the other spirits of heaven and earth as does the latter over the dukes of the Empire and their subjects, while the Ural Altaic heaven God is indeed the most powerful being, invoked in the greatest difficulties

when he only is able to save, but no supreme ruler The high veneration for the spirits of the deceased fathers, which are devoutly worshipped among all the members of this religious family, is a necessary consequence of its patriarchal type. Another striking characteristic of the Mangolic religions is their extensive magic and sorcery (Shamanism).

The principal sub-divisions of this Mongolian or patriarchal family of religions are :—

1. *Chinese religions*, being (a) the *Ancient National religion*, now superseded partly by (b) *Confucianism* (being the restoration of the ancient national religion according to the reforms of Confucius), (c) *Taoism* (being a revival of the ancient national religion, to which the *Tao-te-king* had to give the appearance of a philosophical basis), partly, though only several centuries later, by *Chinese Buddhism.*

2. *Japanese Religions*, where we have again the same triad nearly parallel to the Chinese : (a) the *old national religion Kami-no-madsu* (worship of the gods), called frequently Sinto (Chinese Shin-tao, the worship of the spirits) with the Mikado as its spiritual head, just as Chinese Taoism had its popes ; (b) *Confucianism*, imported from China in the 7th century ; and (c) Buddhism, imported from Corea and nearly exterminated in the 6th century, but reviving, and at last, in the beginning of the 7th century, triumphant.

3. The *Finnic* branch of the Ural-Altaic religions, all recognising the same heaven God, Num, Yum, Yummel &c., as supreme, is the religion of the Lapps, the Esthonians and the Finns.

V. American Religions.

The *religions of the Eskimo* should be distinguished from those of the other American nations. They are of the same character as those prevailing among the Ural-Altains and Mongols, though some of their customs and notions resemble those of the other American nations. The American elements in the Eskimo religion

have been more or less borrowed. At any rate the religion of the Eskimo is the connecting link between the latter and those of the American aborigines.

All *the other religions* of North and South America are closely allied to one another. Several myths like those of the sun-hers, of the moon-goddess, of the four brothers, are found in their characteristic American form among the most distant tribes of both continents. Some religious customs, such as the sweating both intended to cause a state of ecstasy, the ball-play, a kind of ordeal, the sorcery by means of the rattle, are all but generally practised. Fetichism and idolatry are much less developed among the Americans.

VI. Malayo-Polynesian Family.

To the *Malayo Polynesian* family of religions belong those people inhabiting the islands in the Great Pacific from Easter Island to the Pelew Archipelago, the East Indian Archipelago, and the Malay Peninsula and also Madagascar. The chief characteristic of their religion is the institution of the *taboo,* a kind of interdict laid on objects and persons, by which they are made sacred and inviolable. The general observance of such a peculiar custom as the taboo by all the peoples belonging to this ethnic family, a custom which rules their whole religion, gives rise to such a classification as a *Malayo-Polynesian family of religions.*

These are the rough outlines of a genealogical classification of religions.

II. Morphological Classification of Religions.

In his lectures on the Science of Religion, Prof. Max Muller, who has done so much to raise the comparative study of religions to the rank of a science, criticises the most usual modes of classification applied to religions, viz. (1) that into true and false, (2) that into revealed and natural, (3) that into national and individual, (4) that into polytheistic, duslistic and monotheistic, and dismisses each and all of them as useless and impracticable and asserts that

the only scientific and truly genetic classification of religions is the same as the classification of languages. Prof. Max Muller says that, particularly in the early history of the human intellect, there exists the most intimate relationship between language, religion, and nationality. But it is contended by some that the further history advances the more does religion become independent of both language and nationality and that the stage of development a religion has attained to—the one thing to be considered for a morphological classification—has nothing to do with the language of its adherents, and that for a really scientific study of religions, such a morphological classification is absolutely necessary.

Stages of Religious Development.

Prof. Pfleiderer considers the original religion must have been a kind of indistinct, chaotic naturism, being an adoration of the natural phenomena as living powers. Then from this primitive naturism sprang :—(1) *anthropomorphic polytheism*, which is decidedly an advance on mythopoeic naturism, as it brings the porsonal gods into relation with the moral life of man, but at the same time has its draw-backs since it attributes all human passions to the gods ; (2) *Spritism* (*animism*), combined with a primitive idolatry, *fetichism*, which is rather a depravation of religion, caused by the decadence of civilisation ; (3) *henotheism*, being an adoration of one God above others as the specific tribal god or as the lord of over a particular people.

The different stages of religions development have been characterised by C. P. Tiele in his *Outlines of the History of Religion* as follows :—(1) a period in which animism generally prevailed, still represented by the socalled *nature religions*, or rather by the polydemonistic magical tribal religions ; (b) polytheistic national religions resting on a traditional doctrine ; (c) nomistic or nomothetic religions, or religious communities founded on a law or sacred writing and subduing polytheism more or less completely by pantheism or monotheism ; (d) universal or world reli-

gions, which start from principles and maxims Though this division is generally maintained at least for practical use, yet if we want to draw up a morphological classification of religions, we shall have to modify it and to arrange the different stages under the two principal categories of *nature reilgions* and *Ethical religions*

In the nature religions, the Supreme gods are the mighty powers of nature, be they demons. spirits, or manlike beings, and ever so highly exalted. Ethical religions do not exclude the old naturistic elements altogether, but subordinate them to the ethical principle and lend them something of an ethical tinge. Nature religions are polydemonistic or polytheistic ; under favourable circumstances they may rise at best to monalatry. Ethical religions, on the other hand, though not all of them strictly monotheistic or pantheistic, all tend to monotheism.

Nature Religions. It is certain that the oldest religions must have contained the germs of all the later growth, and, though perhaps more thoroughly naturistic than the most naturistic now known, must have shown some faint traces at least of awakening moral feelings. Man, in that primitive stage, must have regarded the natural phenomena on which his life and welfare depend as living beings, endowed with superhuman magical power ; and his imagination, as yet uncontrolled by observation and reasoning, must frequently have given them the shape of frightful animals, monsters, portentous mythical beings, some of which still survive in the later mythologies. This is the first stage of religious development.

The following naturistic stages are to be classified under three distinct heads.

(a) Polydemonistic magical religions under the influence of aninism. Aninism which exercise such an influence on the religion of this stage is a system by which man, having become conscious of the superiority of the spirit over the body and of its relative independence, tries to account for the phenomena of nature,

which he, not having the slightest scientific knowledge either of nature or of mind is unable to explain otherwise. It is not itself a religion, but a sort of primitive philosophy. To this class belong the religions of the socalled savages or uncivilised peoples.

(b) Purified magical religions, in which animistic ideas still play a prominent part, but which have grown up to a therianthropic polytheism. The gods, though sometimes represented in a human form, are really spiritual beings, embodying themselves in all kinds of things but principally in animals. Most images of the gods are either human bodies with heads of animals or the bodies of animals with human heads. These religions are therefore called therianthropic. To this class belong Japanese Kamino-madsu, the religion of the Finns, the old Arabic religions, old Pelasgic, old Italiote, Etruscan, Old Slavonic, &c., religions, the semi-civilized religions of America, the ancient religion of the Chinese Empire, Ancient Babylonian Religions and Religion of Egypt.

(c) Religions in which the powers of nature are worshipped as manlike though superhuman and semi-ethical beings, or anthropomorphic because the gods are now all of them superhuman but manlike beings, lords over the powers of nature and reigning over its departments, workers of good and of evil, Under the class come the ancient Vedic religion of India, the pre-Zarathustrian Iranic religion, the younger Babylonian and Assyrian religion, the religions of the other civilized semites, the Celtic, Germanic, Hellenic, and Græco Roman religions.

Ethical reli, ions are founded on a law or Holy scriptures. They may be classified as *national Ethical religions* consisting of Taoism and Confucianism in China, Hinduism with its various sects, Jainism, Mazdaism, Mosaism and Judaism and as *individual ethical religions,* comprising Islam, Buddhism and Christianity.

Space forbids us from dwelling on the history and spread of religions, but it must be noted that in both ancient and modern times, religions spread (1) by the influence of superior civilisation, (2) by conquest, (3) by colonisation or commerce, (4) by missions

and the modern history of religions is chiefly the history of Buddhism, Christianity and Islam, and of their wrestling with the ancient faiths which slowly fade away before their encroachments. It must also be borne in mind that though they overran all other ancient faiths, yet they could not gain even an inch of ground over the ancient Hindu faith. The *Hindu Religion* may therefore be called the *Eternal Religion*. It is a universal world religion.

Hindu religion—The Eternal Religion.

What is at present called Hindu Religion had no specific name in ancient Sanskrit Literature. The old sages knew of one religion only, and hence a specific name for this religion was not necessary, nay it was not possible To them it was simply *Religion*. It is only in the later literature that the word Hindu is met with. Moreover, the Hindu Relgion does not owe its foundation and spread to the genius of any single man like Buddhism, Christianity and Mahomadanism. We owe it to the religious consciousness of the whole of the Indo-Aryan Race. We cannot say in what century, nay in what milennium, the Hindu Religion was first conceived. Its beginning is truly unknown. Hence it may, with some propriety, be called the eternal Religion.

There is yet another implication in the employment of the term *Eternal Religion* for the Hindu Religion. It implies that beneath the changing phases of the Hindu Religion, there is something that is unchanging, something that is permanent, something that is eternal, In the Mahabharata, we often read of an eternal religion to which all sincere thinkers have invited the devotion of their fellowmen since the dawn of history.

M. D.

THE ADVAITA ACCORDING TO SAIVA SIDDHANTA PHILOSOPHY.

by

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In a former paper contributed to this Journal we dwelt on the Personality of God as understood in the Saiva School, and we propose to dwell at length on the *Advaita* Philosophy, as expounded by the Siddhanta writers, and we crave the earnest attention of all students of Indian Philosophy; and we confidently hope that as this philosophy is more and more understood it is bound to win its way into the hearts and hopes of all sincere people of every religion. As we pointed out in our last paper this philosophy has only been placed before the world at large without being hidden under a bushel, within a short time, and there is all the future before it when it can shine like a beacon light from the summit of the loftiest hill.

And first we have to point out that the word 'Advaita,' pure and simple, is used to describe their philosophy by all Siddhanta writers, and the word *Vishistadvaita* never finds place in the Siddhanta Literature. People who for the first time hear of this philosophy put it down at once as *Vishistadvaita* without pausing to enquire into its real aspects. But as we said above, all Saiva Siddhantis call themselves strict Advaitis. Saint Meikandan uses the word 'Advaita' in his commentary on the second Sutra of Sivagnanabodham in the passage "அத்துவிதமென்ற சொல்லே அந்நிய நாத்தியையுணர்த்து மாயிட்டு," and expounds his system of Advaita. In another place, "அத்துவிதமாதல் அகண்டமும் தைவமே அத்துவிதியன்பாற்றெழு," he calls his system 'Advaita,' and addresses his pupils as 'Advaiti.'

Saint Umapathi Sivachariya in the following introductory verse in Sivaprakasam:—

> புறச்சமயத்தவர்க்கிருளா யகச்சமயத்தொளியாய்
> புகலளவைக்களவாகி பொற்பணிபோலபேதப்

பிறப்பிலதாயிருள்வெளி போற்பேதமுஞ்சொற்பொருள்போற்
பேதாபேதமுமின்றிப் பெருநூல்சொன்ன

அறத்திற்றால் விளைவதா யுடலுயிர்க் கண்ணருக்கண்
அறிவொளிபோற் பிரிவறு மத்துவித மாகுஞ்
சிறப்பினதாய் வேதாந்தத் தெளிவாஞ் சைவ
சித்தாந்த திறனிங்குத் தெரிக்க லுற்றாம.

"We expound here the beauty of Saiva Siddhanta, the cream of the Vedanta *whose excellent merit consists in its exposition of the Advaita*, postulating an inseparable relation like body and soul, eye and the sun, the soul and the eye, supported as it is by the Dharma of the highest authoritative books, and unlike the Abetha and Bethabetha and Betha relations illustrated respectively by light and darkness, word and meaning, gold and ornament, set forth by other schools, and which is further supported by perfectly logical methods, and is light to the truth-seekers and darkness to others."

Saint Thayumanavar uses the word freely and this verse in praise of his Parama Guru Saint Meikandan.

பொய்கண்டார் காணாப் புனிதமா மத்துவித
மெய்கண்ட நாதனடி மேவுநா ளென்னாளோ.

"Oh! for the day when I can reach the feet of my lord, who found the truth of the pure *Advaita*, and which could not be comprehended by persons dwelling in untruth." There is another verse of his also in which he uses the word twice, illustrating and explaining the meaning of the word itself, and which will be discussed later on:

ஆணவத்தோடு அத்துவிதமானபடி மெய்ஞ்ஞானத்
தாணுவினோடத்துவித மாகுநாளெந்நாளோ.

'Oh! for the day when I will be in *Advaita* relation with God, as I am now in *Advaita* relation with *Anava* (the world)."

Going back to the world itself, it occurs in the following passages of the Veda and Upanishads, and in a few other places :—

"Eka eva Rudro Nadvitiyaya thaste
(Yajur Veda, 1. 8, 6.

"Ekohi Rudra Nadvitiyaya thaste"
(Svetas Upanishad, 3. 2,

"Ekamevadvitiyam"
(Chandog Upanishad, 6, 2, 1.

"Santam Sivam Advaitam Chaturtam Atma"
(Mandukyam Upanishad, 7.)

"Amatras chaturtavya vakurika prapanchopasamas sivodvaita wave," The partless fourth, incomprehensible, that ends all going out. Sivaadvaitam. Mandukyam Upanishad, 12.

The first two texts give the word in its original form, '*Nadvitiyam*,' and the word now in use has been got by elision of the initial 'n,' and 'na' is the negative prefix. The word literally means therefrom no two, or not two. The word as used in the texts quoted above and as read with the context would not convey all the philosophic meaning which has been imported into it by the Acharyas of various schools. It simply meant there was no other person except the one mentioned at the time. In the first text, it meant that there was only one God and no second God. However this be, we have to deal with the word as brought into use by the various schools. And the negative prefix has been taken to mean variously. This prefix is said to connote (1) இன்மை or Abhava, positive negation, (2) அன்மை Sadrisyam, and (3) மறுதலை or Virodha- or the opposite. Both in Sanskrit and in English, the same prefix or word is used to denote the first two meanings, but in Tamil we have two different words இல்லை and அல்லை to denote these two different meanings. If in the word 'Advaitam,' the first meaning be taken, it would mean that one or other of the two or both would be non existent, and it would mean one only out of the two or neither. Sivagnanaswamigal points out that almost all the Acharyas of other schools, including Sankara, Ramanujah and Madhwa take it to mean 'one,' taking the 'Abhava' meaning. If the *Sadrisya* meaning be taken, it would mean non-different or

non.dual. This meaning is best explained and illustrated by taking the first stanza of chapter 36 of the sacred Kural entitled "How to Perceive Truth."

பொருள் அல்லவற்றைப் பொருளென் றுணரும்
மருளானு மாணுப் பிறப்பு.

The delusion whereby men deem *that the truth which* is not.

That is the cause of hopeless birth.

Here the word used is அல்ல and the meaning is, of the two things before us, say a copy of Kural and a copy of Sivagnanabotham, if one mistakes one book for the other, this would be delusion, Mityagnanam or false knowledge or Avidya or ignorance. Here the existence of two books is not denied. But if the words used were பொருள் இல்லவற்றை instead of பொருள் அல்லவற்றை then the meaning would be altogether altered and it would mean, there being no copy of Kural before us at all, we fancy there is a copy of Kural before us. In the former case, the reality of the objects before us is not questioned. In the latter case, the reality of the object presented before us is denied. In the familiar example of shell and silver, both objects and ideas are real and we can never have these conceptions unless both were real and indifferent. The delusion arises from the fact that we mistake one thing shell for the silver *which is not*, and this arises also because on account of the resemblance which exists between these objects, shell and silver, or the two books. If when there was no shell before us, the silver would present itself before us, this would illustrate the Abhava meaning, but ordinarily no such object or idea will present itself before us. This same difference will be felt throughout in the working of the two systems. One holds the world including the body and the soul as real, but ordinarily, we often mistake the body for the soul ; and minister to its wants instead of seeking the soul's salvation. And so too we mistake the soul for God. If we only understood the true natnre of each of these, and understood the transcient nature of the pleasures of the body, and gave them up for the eternal bliss of the union with God, our path would

டாக்டர். உ. வே. சாமிநாதையர்
நூல் நிலையம்,
சென்னை-600090.

be clear. Saint Tiruvalluvar follows up this view and states in his second stanza :

> இருள்நீங்கி இன்பம்பயக்கு மருள்நீங்கி
> மாசறுகாட்சி யவர்க்கு.

" Darkness departs (with which we have been identifying ourselves before) and rapture springs to men who see the mystic vision pure, from all delusion free." In this view, no attempt is made to deny the reality of the world and sin and ourself and God, but one is asked to discriminate one thing from the other. In the other view, there is no world, no sin, no soul, and all these fanta. sies arise. But there is no reply to the question 'How ?'

However, let it be premised that the Siddhanta writers take the negative prefix to mean not *Abhava* இன்மை but Sadrisya அன்மை ; and we will proceed to show how they develop their system.

Count Tolstoy defines religion as " a certain relation esta. blished by man between his separate personality and the endless universe or its source ; and morality as the perpetual guiding of life which flows from this relation." And Siddhanta writers attempt to trace alike this relation between God and man and the world, and thereby discover the means or Sadana for our guidance whereby we can get rid of all pain and sin. And the first postulate is contained in two words in the second Sutra of Siva gnanabotham.

" அவையே தானேயாய் "

" God is one with them, and different.'

And Saint Arulnanthi Sivachariya adds another relation, 'one-and-different.' Here then is involved 'Abetha,' 'Betha,' and 'Bethabetha' relations. But other schools postulate one or other of these relations, and the similes used are 'gold and ornament' to denote the Abetha relation, 'darkness and light' to denote Betha relation, and 'word and meaning' to denote the Bethabetha relation. And there can be no reconciliation between these views, and no meeting place between them The Siddhanta postulates all

மகாமகோ பாத்தியாய
டாக்டர். உ. வே. சாமிநாதையர்

these different relations but by other similes, such as body and soul, to denote Abetha, eye and the sun to denote Betha, soul and the eye to denote Bethabetha, as set forth above in the stanza quoted from Saint Umapathi Sivacharya, and yet so as not to be contradictory. There must therefore be something peculiar in this view which makes it possible to admit of all these different relation ships or aspects, and yet not to be self-contradictory, and to appear as one harmonious whole. And it is this peculiar relation which cannot be easily defined or described that is denoted by the word 'Advaita.'

And Saint Meikandan accordingly discusses this word in his first argument. "The word *Advaita* cannot mean oneness or Ekham; no one can think of himself as one, and the very thought implies two things. The word simply denies the separateness of the two, *Anyanasti*, and hence God is said to be one wit the souls," that is to say *Advaita* is *Ananya* or non-different. The relation is such that though there be difference in subsistence, no separation is possible, and the word is used to emphasize its non-different character. And he instances the case of a man and his body. Though these are different, yet man identifies himself with the body, owing to the inseparable connection between the two, and so practically they are one or non different. So, too, the soul identifies itself with God, though God is not the soul and the soul is not God; and hence God is one, and not one with the soul. And in the second stanza he develops this argument, and analyse the text 'Ekamevadvitiyam' and illustrates it.

ஒன்றென்றது ஒன்றேகாண் ஒன்றேபதி பசுவாம்
ஒன்றென்ற நீபாசத்தோ டுளைகாண்—ஒன்றின்றால்
அக்கரங்க ளின்றாம் அகரவுயி ரின்றேல்
இக்கிரமத் தென்னு மிருக்கு.

In the Vedic text, 'Ekam' means that there is only one and that one is the Pathi (Lord). You who say 'There is one' is the *Pasu* bound up in *Pasa*. The word 'Advaita' means that beside God nothing else will exist, as when we say that there will be no other letters (consonants) when the vowel 'a' is not. And the meaning will be clear when the illustration is fully understood.

The illustration is that of vowel and consonants. The Tamil words denoting vowels and consonants are உயிர் and மெய் or உடல், meaning soul and body.

உடல்மேலுயிர்வந்து ஒன்றுவதியல்பே.

The vowel becoming one with the consonants is natural union, is the Nannul sutra.

And the illustration of body and mind or soul was what was stated in the first stanza.* So that we have two illustrations to describe the relation of God to the world, and these two illustrations going by the same name show that the relation between mind and body is what obtains between vowels and consonants.

We are glad to extract the following from Mr. Armstrong's book, 'God and the Soul' wherein he brings out the same analogy.

But I would much rather put it in this way: the relation of the physical universe to God is, within certain limits, analogous to the relation of my body to myself. The movement of my tongue as I speak, of my eyes as I glance at my friend, of my hand as I write these words, proceeds from that stream of conscious energy which you may call my mind, my soul, my spirit, my will, or myself. Instantaneously the command of my unseen self flows through my seen self and modifies its attitudes, its gestures, its several and separable parts. But the intimate connection between myself and my body does not imply that I am my body or that my body is myself, the 'Ego.' If they are in absolute alliance, they are also in absolute antithesis. Nor, even if you went on to imagine my body the absolute product of my own will, and its automatic and reflex action, the breath, the circulation of the blood, the beating of the heart, the growth of the hair and the nails to be the effect of my will, and my consciousness to be perpetually engaged in conducting these processes, would you be one step nearer identifying me, the 'Ego,' the self, with this body, but it would be other than the body, above and beyond it, transcending it, of a nature belonging to a superior order to it, in another and a higher plane than it. Press the analogy home, and you have a safeguard against Pantheism. The universe may be thought of as the body of God, but as it is gross to confound the body with the man, so it is gross to confound the universe with God. The soul is in the body only in the sense that its energies flow through the body; a man's soul (that is the man) is not in the body in any physical sense. The body is its organ and its instrument.

But why do we shrink from Pantheism? Not from dread of losing the physical universe in God, but from dread of losing our own souls in God. Pantheism only becomes deadly to vigorous religion and mortality when it makes the man's soul, the man's self, a portion of God. Theism claims that the human soul is a free cause, a separate island of individual will in the midst of the great ocean of the Divine Will. Leave us man confronting God, not absorbed in him, and the conditions are preserved for the ethical life of the individual and also for the communion of the soul with God as another than itself, the very possibility of which is destroyed if a separate personality is wiped out. On this matter of the otherness of man from God, I hope to say more in a later chapter.---*The New Reformer.*

முப்பற்றும் நிலையாமையனவாம்.

கலித்துறை.

" வண்மை மிகநல்கு மண்ணாசை வானீர் வரத்தளவாம்
பெண்மை மிகவளர் பெண்ணாசை யில்லிற் பிணியிலையேல்
விண்மீ துறவாளும் பொன்னாசை விண்ணுல காளுமட்டாம்
வண்மா துடைகறைக் கண்டனைப் பேணுமின் வான்சுகமே."

THE THREEFOLD DESIRES ARE NOT ETERNAL.

" The desire for land for the purpose of agriculture and food-supply ceases or dies when the incessant drought should occur from want of rain.

The desire of wife and children ceases or dies when incurable or severe disease attacks the members of the household.

The desire for power and distinction to rule up to the heavenly regions like the Indra ceases or dies when the reign over the heavenly regions ceases.

Thou shalt therefore seek Supreme Blis from the Nila-kanta possessing the merciful Sakti in Himself.

NOTES.

The Sanskrit students classify the worldly desires as 'Ishanatraya.' The above classification seems to be quite exhaustive of all desires.

'The desire for land' includes desire to eat sumptuous food and consequent tendency to die a lokayatha and preve a failure from the spiritual point of view.

'The desire of wife and children' includes mere culturing of one's own body and consequent tendency to die a man of carnal desires.

" The desire for power and distinction' ceases with the man holding the power and distinction, or until they are defeated by their inveterate foes. Realize how many Emperors and Kings below and how many Indras above have lived and died.

Moral :—Don't be plunged and sunk in temporal desires alone. From the experience of desires—the result of Karma, you must try to realize tre realaim of your life and damn the so-called desires and seek the Supreme LOVE (அன்பு). To live a lokayatha—the life of sensation—and die as lokayatha cannot be the ultimate end.

R. Shunmuka Mudeliar.

It is proposed to send the amount collected, namely, one thousand rupees, to the Syndicate of the Madras University for the purpose of founding a gold medal to be awarded annually to the candidate who obtains the highest marks in Tamil composition in the B A. degree examination and qualifies for the degree in that year. When the B. A. degree examination is conducted under the new regulations, it is proposed that the medal should be awarded in connection with the B.A., not the B.A., with Honours, examination.

It is proposed to call the medal 'The Pope Medal.' It will bear on the obverse the words 'University of Madras' along the circumference and the words 'G. U. Pope' in the centre, and on the reverse the Tamil motto "செயற்கரிய செய்வார் பெரியர்," and the year of its award.

And the following Subscriptions are announced.

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NOTES AND REVIEWS.

Sri Thayumanaswami Tirumatalaya Kumbabishegam.

As announced in our last issue, the Kumbabishagam ceremony of this Matalaya was celebrated on the 3rd September, 1908, followed by abishegams, &c., for the next ten days. During which time, processions of the Thayumanaswami were held, pamphlets on Saivasiddhante religion by Mr. Shunmuga Mudeliar and Kummis by printer Mr. Sabapathi Pillai were distributed and also Harakathas were held.

The thanks of the Sabha and the Public are due to the following gentlemen and other donors for their generous help.

1. The Zemindar of Marungapuri, 2. Mr. J. M. Nallaswami Pillai, B A, B L, 3 Mr. C. T. Ramaswami Chettiar, 4 Mr. Krishnaswami Pillai, 5 Gangavalli Mittadar -Mr. Chidanbara Mudeliar and many others from Madras, Pondicherry, Colombo, &c.

OUR NEW EXCHANGES.

The Gnanodaya.

The first 3 numbers of the II Volume of this Journal are before us. It is devoted to the exposition of Madhva philosophy. It contains the life and faith of Sri Madhvacharya, besides various interesting articles.

The Jnanin.

We gladly welcome this new monthly Journal edited by our well-known friend Mr. A. Govindacharya, Vedagriham, Mysore. This is only a revival of his late publication "the Vishistadvaitin" under the new name of "the Jnanin." He says, as a reason for change of name, that the former title Vishistadvaitin was by some considered as savouring of sectarianism, and hence he changed it to a more socially inviting title the Jnanin. It will deal principally of the Vishistadvaitic aspect of the Vedanta.

The Oriental Mystic Myna.

This is a new monthly Magazine devoted to the study of Religion, Philosophy, Psychology, Occult Science, &c., edited by our able Tamil Pundit Mr. R. S. Vedachalam Pillai, of the Christian College, Madras. The necessity for the appearance of this new Journal is explained by him as follows :— 'There are numberless Magazines and periodicals all throughout the world which deal with all kinds of topics from the veriest common place politics to the highest transcendtal system of Philosophy. But there is not, so far as our knowledge goes, one single publication in existence which truly represents the occult side of Saiva Siddhanta or the inestimable value of ancient Tamil literature"

We wish our new contemporary every success.